

THE REFORMER.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—*Jeremiah*, v. 1.

VOL. VIII.]

PHILADELPHIA, JANUARY, 1827.

[No. 85

[*From the New York Telescope.*]

The Reader recollects no doubt, the account given in a former number, of the secession of the Baptist churches at the south, in consequence of the modern schemes and institutions to "spread the Gospel." We now publish their "Declaration" which strikes a still deeper blow at them; and as they are built upon the sand, the "floods" and "winds" of gospel truth will ere long entirely overthrow them, and not one stone of the fabric will be left upon another.—What will the friends and benefactors of Theological Seminaries, Bible, Missionary, and Tract Societies say now?

Declaration of the Reformed Baptist Churches in North Carolina.

"Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people."—*Bible*.

Whereas, from twenty years experience of the progress of missionary plans and proceedings among us, we find that no benefit has arisen to the cause of Christ or his Church, but on the contrary, that they have been the fruitful source of argument, strife, and contention, destroyed the peace, fellowship, and union of brethren, and even the ministers of different churches, more than any thing else which has taken place in our denomination during the above period, and whereas we plainly see and realize that they have given rise to reproaches, backbitings, whisperings, and evil speaking, causing discord and disagreement amongst the Baptists on the subject of Missions, whereby that brotherly love and fellowship which have heretofore been enjoyed and ought to abound, are destroyed—We do most sincerely believe that it is the missionary proceedings and beggars that have come among us that has been the principal cause of our distresses, and which we see to be daily

increasing, while we conscientiously feel that we have not departed from the ground upon which the Baptist denomination stood when we first joined the community, nor swerved in doctrine or ordinance from the long established principles of our venerable fathers in the church of God: being well assured that Missionary Societies, Bible Societies, Tract Societies, Theological Schools, &c. and begging money, and hiring agents to beg for the support of such institutions, neither engaged the attention nor received any countenance in the example or practice of our early ministers, who bore the burden and heat of persecution and sufferings, and by their faithfulness and devotedness to the cause of truth brought the Baptist society to that amount of numbers and influence which they have since attained. They would indeed have been ashamed, and blushed at such conduct and proceedings as have lately been resorted to in order to get money and subscriptions, under pretence of promoting religion and spreading the Gospel, while in this day there are too many that seem to glory in these very proceedings, and bring dishonor on the christian name. We hesitate not to say that the societies and practices already referred to, have no warrant from the New Testament, nor in the example and practice of Christ or the Apostles. We also well know that our unhired and unlearned but laborious and faithful predecessors in the ministry, brought the Baptist community to a greater state of purity, peace, and prosperity, than all these unhallowed schemes and missionary operations have done, or ever will be able to do, with all their parade and begging of money. And

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Indeed, ever since these modern schemes and societies have been invented, and persons of by-ends and worldly principles have engaged in them for the sake of the honor or profit which they might bring to them, thereby forming a connexion with this world, the cause of vital godliness, peace, and union, has been declining among us. From these considerations, We do therefore most solemnly declare a NON-FELLOWSHIP with all such societies and proceedings, and with all churches who hold members of such societies in them, and that we cannot, as independent churches of Jesus Christ, travel further in communion with those churches or individuals that disregard our feelings, break our peace, and disturb the tranquillity of the churches to which we belong.

We do therefore covenant and agree, to, and with one another, as independent and accountable churches of Jesus Christ, by our subscribing, to endeavour to maintain the following Articles, and to strive by Divine assistance once more to restore purity of principles, brotherly love, peace and union, among ourselves, if possible.

Art. 1. Our body of churches shall be known by the name of the "*Reformed Baptist Association of Churches.*"

Art. 2. Knowing from long and painful experience the strife, contention, and evils caused in all the churches with which we are acquainted, by Missionary Societies and their proceedings, and being fully convinced that begging money under pretence of spreading the Gospel and aiding the kingdom of Christ, is without any warrant from the New Testament, or any example in the purest ages of the Church, and that these modern schemes and Missionary Societies are only the inventions of men, and like all other such inventions will only prove a curse to the church of God, we therefore declare that no person who is a member of any Missionary Society shall have membership in any of our churches while he continues

in such society,—or if any who are already members of our churches, shall join such societies they shall no longer be entitled to membership with us.— And we furthermore declare, that no Missionary preacher or beggar, being known to be such, shall, by any of us, be invited into our pulpits, or have his appointments published by us, to beg and cheat the people, contrary, as we conceive, to the precepts of the Gospel, and the long standing and ancient practice of the Baptists in these United States.

Art. 3. Believing that Tract Societies often frame fictitious accounts and narratives to mislead the mind and promote the interest of their own sect, and that one great design of these societies is to bring the youth of our country, as they arrive to manhood, to be of some sectarian opinion, and thus pave the way in time for an established religion and priestly dominion, and that such an event ought to be guarded against by every friend to true religion and the rights of conscience, we therefore declare that no person who is a member of any such Tract Society, shall have membership with us except he first renounce his connexion with the society; and no minister or preacher in membership with these societies, shall be invited into our pulpits if it be known to us that he is a member of such societies.

Art. 4. Convinced that Theological Seminaries are the inventions of men, and have no warrant or sanction from the New Testament, nor in the example or practice of Christ and the Apostles: for none of the Apostles, when called to preach the Gospel, ever went to such places to be taught rhetoric, oratory, or other human accomplishments to prepare them for the work of their ministry: And knowing, moreover, that the Baptist denomination in these United States have long existed and flourished without any such institutions, and that there is at present a strife among the different sects which

shall be the greatest in the esteem and honor of this world, which strife must be injurious to the simplicity and purity of the religion of Jesus Christ. For already, since the commencement of these seminaries, and the numerous societies for their support, there is less vital and practical godliness, less harmony, peace, and christian feeling, than has ever been within our remembrance. And so far as we are able to see and judge from the word of God, and the past history of the Church, we believe this new invention of training up young men for the ministry, will be the greatest curse to our own as well as other denominations, and in the end be productive of evils too numerous here to be described; substituting forms for realities, introducing a proud, pompous, and fashionable ministry, instead of a humble, pious, and self-denying one. And since in all ages it has been *like priest, like people*, true religion under such a ministry, must be expected soon to be reduced very low. We therefore feel constrained to declare a non-fellowship with all such human institutions and devices, and to discountenance all societies and travelling beggars for their support, believing them to be the emissaries and agents of Anti-Christ, and opposed to the true kingdom of Jesus Christ.

Art. 5. In regard to the spread of the Bible, and Bible Societies, we believe that no one man is competent to the task of translating the Scriptures into another language, in the short time which seems to be practised in India. Nor do we think any two or three men of a particular sect, very likely to give the heathen, or others a correct and impartial version of the Bible, by reason of those particular views and prepossessions which influence, more or less, the members of every religious persuasion. We fear, indeed, that there will be as many incorrect or spurious Bibles as there were in the time of king James, when he was induced to select fifty-four persons, eminent for learning

and knowledge in the ancient tongues, to give his subjects our present translation of the Bible. The first Bible that was ever printed in America, we are informed, was printed for the Nantick Indians, and in their tongue, more than one hundred and fifty years ago. Since that time, how many missionaries have been sent amongst the American Indians, how many of their youth have been educated for the ministry, and what incredible sums of money have been expended for converting the various tribes, and yet, where are the fruits of all these mighty doings, and what has resulted from the vast expenditure? For want of a true call to this work, bad management, or through a neglect to set a proper example, or all these put together, the Indians, in almost every instance have been only made worse, more profligate and dissipated, and been brought to a more speedy and certain destruction. What has been already done, may be done again, not only to the few remaining Indian tribes in this country, but to the inhabitants of India, and elsewhere, particularly when no better instruments are employed, and much worse measures and proceedings are adopted. But with respect to Bible Societies, so called, who can believe these societies will advance the interests of Christ's kingdom, when the great men of this world, the mighty, the rich, the fashionable, and ungodly, are received into half-brothership with the church, and are made life members, managers, and directors in these societies for carrying on the work of the Lord, and the conversion of the world—and all this to get more money and obtain greater renown in the eyes of this world? Will such men, and such measures, promote the humble and self-denying religion of Jesus Christ in the earth? As well may it be expected that darkness will produce light. It would be well for some of the officers and donors to these popular societies to recollect the proverb, that *charity should begin at home*, and first learn their own,

negroes to read the Bible, who have sweated and toiled for the very money perhaps they are giving to others. Are there not often poor labouring ministers and destitute individuals in their very neighbourhoods who stand in need of, and have a claim on their charity, whom they pass by, and give with a liberal hand to some distant object for the sake of having the praise and honor of great and wicked men? To us it seems surprisingly strange that those who neither read the Bible, nor love its truths, nor practice its precepts, should undertake to send the Bible to others, since they can feel no real interest in the duties enjoined in it, if they do not even disbelieve its divine authority. We therefore declare discountenance of, and non-fellowship with all such societies, and such connexion between the church and this world, knowing that *Christ's kingdom is not of this world*, and no person who is a member of any such Bible Society shall have membership with us except he first renounce his connexion therewith, for we are fully assured that as a worldly-minded Judas betrayed Christ, so will these worldlings in Bible Societies betray the cause and church of God.

Art. 7. Any person at present being a member of any of our churches, and feeling himself aggrieved by these our Articles, where there is a majority in any particular church in favour of adopting them, shall have the liberty, by letter of dismission, to remove his membership, and join any church he or she may think proper. It has already been stated, that any who are now members of our churches, may continue their membership by promising to renounce connexion with such societies as are herein by these Articles declared to be out of fellowship with us, and desisting from such practices as have been stated to wound and hurt the feelings of their brethren. For we claim the right of thinking for ourselves, and of worshipping God in the way we deem right, and also of choosing our own company for

associates. These rights we believe to be given to us by our Maker; they were established by the blood and sufferings of our fathers, and are secured by the Constitution, and we feel every willingness freely to grant them to others.

In testimony of agreement to the foregoing Articles of this our declaration, WE, the undersigned Baptist Churches, after due deliberation and decision in our conferences, have appointed our several clerks to sign the names of our churches, and the number of members belonging thereto, this 29th day of August, 1826.

[We have been furnished with a few particulars respecting the reception which this Declaration met with in some of the Associations in North Carolina, and they are here presented in as condensed a form as the case will admit. The writer informs us that he had the information from a person on whom he can depend. Said this person,]

"On the first Saturday in October, I attended the Kehukee Association for three days. The *Declaration of the Reformed Baptist Churches* was introduced and read on Saturday, and ordered to lie on the table for consideration until Monday. Monday it was read again, when some debate in its favour followed. Two members then spoke in a warm and earnest manner in favour of Bible and Missionary Societies only. The other schemes for getting money were left pretty much without defence. It was easy to perceive from the countenances of the members, that all that was said in favour of any of the modern schemes and inventions of the present day to get money under pretence of spreading religion, had but little effect. The talk of those who undertook their defence, seemed like lawyers pleading a bad cause before a jury well acquainted with all the circumstances and merits of the case. Among the numerous persons that attended the Association

with whom I conversed, I found but four persons against any one of the Articles contained in the Declaration.—Those in favour of the Declaration, however, did not appear desirous to enter into much debate respecting it, being willing to leave it to the churches composing the Association, to reject or adopt it as they judged most suitable; believing these churches the proper authority to make the decision. Accordingly it was by a unanimous voice referred to the churches to decide respecting it in their letters to the next Association. Five churches [belonging to this Association, it is presumed] I was informed had already signed the Declaration, and in the five churches there were but three dissenting voices. I also learned that the churches in the lower part of the state would be unanimous in favour of the Declaration, and in the upper churches they would be much divided respecting some of the Articles, but that the final issue would be a division in favour of the Declaration.”

At the Neuse Baptist Association, when the Association met and proceeded to business in the usual way by reading letters, &c. several churches complained among other things of the missionary proceedings which had been introduced among them—others desired that the Lord's day might not be profaned by interrupting preaching to collect money. After this, the Declaration made by the Reformed Baptist Churches was read and ordered to lie on the table for debate the next day. On the next day the debate concerning the Declaration commenced. After considerable had been said by some of the members very much to the purpose, and a good deal by others but little to the point, some of the Delegates arose for the purpose of leaving the Association, and considerable confusion took place. The Moderator, together with other brethren, desired that the Delegates would take their seats for a few minutes, and requested that they would

remain with the Association one more year, observing that perhaps times might get better. They at length came to this conclusion, that if the Association would take a vote on two things, and the decision was agreeable to their views, they would continue longer with the Association. After hearing their proposals, the Association agreed to do so. Both the things proposed were carried by a large majority, one of which was that no person under missionary patronage, should be admitted to a seat in their next Association. The brethren then gave each other the right hand of fellowship, and many seemed rejoiced at the result. Says our correspondent—“Almost every man you converse with in this part of the country, can tell you something about the tricks and schemes of the missionaries to get money, insomuch that many of the Baptists think as bad of them as they do of negro speculators. Indeed, if reports be true, they resort to measures to satisfy their craving desires for money, which men of only common honour would blush to own.”

[The following communication contains still later intelligence from N. Carolina.]

For the Reformer.

Mr. Editor—A few days since I was in company with a member of one of the Reformed Baptist Churches in the Raleigh Association, who was at the meeting of the nine Reformed churches, noticed in your October number. Much to the joy of those nine churches, there were thirteen or fourteen churches who entered the compact, and are called the Reformed Conference. Two more of the churches were ready to join them as soon as some little difficulties could be settled in these two churches. The thirteen churches have adopted nearly exactly the same articles as are contained in the Declaration of the nine Reformed Baptist Churches—declaring a non-fellowship with all money-collecting societies and anti-christian associations.

These churches, I am informed, have great peace and concord among themselves, and some of the other party were present at their meeting, and wanted to know on what terms they could join and be united with them. They were told that they must adopt the articles contained in the Declaration, no part of which could be given up. I can assure you, Mr. Editor, that the cause of reformation is making great progress among the people in these parts, and among the churches of nearly all sects. The few remaining advocates for modern missionary schemes, do not now hesitate even to confess that the cause of missions in our state of North Carolina, is nearly at an end. Indeed the money-begging business which has been carried on under pretence of promoting religion, has fallen into such disrepute; and become so odious to the people, that the beggars can hardly expect to obtain enough to pay themselves; and the Board of Missions, at their meeting in 1825, passed a resolution that no missionary beggar should have more than he collected, and whatever he collected over his wages should belong to the Board. Hence, as the begging business has become not only disgraceful but is rendered so very uncertain in a pecuniary point of view, we may naturally conclude that the trade of begging for missions, in these parts at least, has nearly come to a close.

A SUBSCRIBER.

For the Reformer.

A late paper giving an account of the annual meeting of the Missionary Society in London, contained also a short sketch of a speech made by a Baptist missionary, lately arrived from India, (I suppose to collect more monies) in which speech he remarked that "they [Carey, Ward, Marshman & Co.] had translated the Scriptures into all the eastern languages but six; and that the missionaries had now come to a resolution not to translate into any other, but to devote the remainder of their lives to

correcting the translations which they had already made."

All this, in the eyes of many, may appear to be very good—but, I ask, Is not this resolution a tacit acknowledgment of their inability to perform such a task, and a confirmation of the opinions long ago published* about the inconsistency and presumption of such men in attempting to make a fair version of the sacred writings in languages of which they could only have a *smattering* by the help of books and ignorant or designing interpreters? What reader but knows that volumes on volumes have been written on the subject of *biblical translations*, and what piles of commentaries to explain and settle the readings of the sacred text? And after all, faults and imperfections still abound in all the translations that have been made into the variety of vulgar tongues. Were seventy of the most learned among the Jews employed by King Ptolemy to render the Old Testament into Greek? (the then universal language of the civilized world)—Were fifty acting members and hundreds of corresponding ones employed by King James to make a translation into the English tongue, and yet both to come so short of perfection?† Who then will be surprised, when these men, by, and "out

* See the Reformer, vol. iv. page 127 and 129.

† Many instances could be given, where our approved translation could be amended. But in the case of the Serampore translations, there was another formidable obstacle to correct copies, besides the translation. I have an edition in my possession called *Osterveldt's Bible*, wherein Luke xxiii. 32, reads, "And there were also two other malefactors led with him to be put to death;" in this reading, (the *s* and a comma being omitted after *malefactor*) the passage becomes blasphemous. Also, (same work) 1 John, ii. 15, "If any man love *not* the world, the love of the Father is not in him"—Here the word *not* contradicts the first clause of the first verse—these printers were, perhaps, superior to those of Carey & Co.

of their own mouth"—(piece) tell us that their translations want mending?

Now, let us suppose for a moment that the new and corrected editions of the Scriptures will be better than the first, will it be possible to replace them, and collect the old ones *for the fire*? What would a learned Bramin say to them on such an occasion? Would he not say to a missionary—"You (*sold* or) gave us a *shaster*, recommended in the name of the *Supreme Being*, as '*his very Word*,' and now you bring to us another volume said to have been altered, amended, &c.—Will not you or your successors, bye and bye, present us with a third, still further corrected and amended—we cannot receive for truth such a work at the hands of such workmen."

What a sum of money (some say more than a million sterling!) has been thrown, nay, worse than thrown away in this mighty operation! because, by the baseness and spuriousness of the works, the credit of the Gospel must suffer.

H. I.

[From the *Christian Inquirer*.]

BIBLE SOCIETIES.

We copy the following notice from the *Liverpool Mercury* of Sept. 20, which shows the importance of watching the appropriation of moneys which may be given for charitable purposes. If men would do any thing gratuitously, we certainly suppose that they would distribute a Bible to the destitute without fee or reward. But the whole is a money making scheme, and we should not be surprised upon investigation, as the *parent* has been guilty of squandering the property intrusted to her hands, if some of her *children* have followed her example. It would be satisfactory to the public, if the *American Bible Society* would make an exhibit of moneys paid by them to Agents, &c. since the establishment of this Institution.

"*British and Foreign Bible Society*—It appears from the published state-

ments, that the expenses of *management* of this Society for the year ending March, 1826, amounted to the enormous sum of 6,539*l.* [29,062 dolls.] The reports in circulation, respecting the heavy salaries paid to the Agents of these Bible distributors, are perfectly true. Some of those abroad have from 200*l.* to 400*l.* [888 to 1777 dollars] a year each; the three Home Secretaries have each 300*l.* [1333 dollars] per annum; and an Assistant Secretary has a similar sum.—There is one part of the asserted conduct of St. Paul, which these well paid gentlemen (though they all, like him, have another trade to follow) must blush, we should think, to hear spoken of:—he worked as a tent-maker, rather than receive payment for his exertions in propagating Christianity, an example which, it is manifest, is totally lost sight of by these his professed disciples. How much more *profitable* is it to be a saint in modern than in ancient times! How much easier the labour, too! and how free from all danger! neither buffetings, nor scourgings, nor fastings, nor imprisonings—but excellent cheer, pleasant travelling, good quarters and high salaries."

[From the *New Hampshire Patriot*.]

ENORMOUS TAX ON CHARITY.

The expenses of the management of the British Bible Society, including salaries of agents, amounted last year to 6539 pounds sterling.

If the taxes on charity in this country could be ascertained, some of the givers would be astonished at the use which is made of their money. Either the Bible or Tract Societies, at New York, which make the whole country tributary to them, has a larger and more splendid building than the New Hampshire capitol—and they pay larger salaries than we do to our highest state officers! Whatever may be the views of those whose contributions fill the coffers of these institutions, it is but too obvious that those who *live on the ground* have no less scruples about

appropriating to their own benefit the sums collected in charity, than they would have in appropriating money collected in any other way.

[From the New York Telescope.]

MONEY BEGGING.

Mr. Editor—I have been for a long time the dupe of a certain class of people who go about under the mask of religion, for the purpose of begging money, (as they say) for the support of the cause of Christ, and the spread of his gospel; which I for a long time believed to be the truth, and while labouring under this mistaken notion, I seldom suffered one of these leeches to pass without contributing something to appease the cravings of his keen appetite. But I am fully convinced, and have been for some time past, that the money which I have given in this way would have been better disposed of had it been thrown into the street, as it might then, perhaps have fallen into the hands of some persons who were in actual want. O how I regret that the money thus wasted had not been given to the poor and destitute! But let the time past suffice; they will get no more from me, as I consider that every cent which is given to this money begging fraternity is indirectly taken from the poor and destitute part of the community. These very zealous gospel beggars do not only fleece the rich part of the community, but in their zeal for the gospel actually extort (by threats of future misery, or promises of reward) the very last cent from those who are driven to the extremity of want and wretchedness.

In order to prove the truth of what I have asserted, I shall advert to a conversation which took place between my wife and two of these fashionable money getters, who a few days since called on her to obtain her name as a subscriber to the support of the missionary fund. The conversation was, as near as I can recollect, as follows:—

Beggar—Madam, would you wish to

become a subscriber to the cause of missions.

Answer—No I would not.

Beggar—Why, madam, it is but four shillings a year.

Answer—Four shillings will purchase four loaves of bread for my children.

Beggar—O you will never miss it; what you give to the Lord he will repay four fold.

Answer—We are poor people and have nothing to give.

Beggar—Why, madam, you surprise us; we have been to some of the poorest families in the village of Brooklyn, who are almost in a state of starvation, even they, can make out to pay us three cents a week.

Answer—Do you think it right for you take from the poor the last sixpence they have.

Beggar—Why, they give it cheerfully.

Answer—But you know at the same time, that it is all they have, and you ought to be ashamed to impose upon their credulity so far as to extort from them the last cent, and thereby rob them of the means of procuring a loaf of bread for their half naked and half starved children. I think that you would be more usefully employed in begging for the support of these poor people than you are now in robbing them of the little they have, to support a set of idle ecclesiastics who have already become a burden too intolerable to be borne.

Thus the conversation ended, and the two "*beggars*" withdrew with much apparent dissatisfaction.

Thus it is plain to be seen what those gospel mongers often stoop to for the sake of money—even taking the bread from the mouth of the poor.

I, for one, Mr. Editor, am fully of the opinion, that if the clergy are suffered to continue their operations as they are now going on, calling in to their aid men, women, and even children, to subserve their purpose of getting money, (and with it power, and authori-

ty) the day is not far distant, when our property will become Church property, and we Americans in one general mass be compelled to bow with humble submission to the dictatorial authority of the black coat fraternity, which, that the Lord in his mercy may prevent, is the wish of
PHILANTHROPY.

[From the same paper.]

MISSIONARIES.

Mr. Editor—Convinced as I am, that you are determined to act that independent part which becomes the Editor who would convey the truth to his readers; and that, at the same time, you are ever ready to lay both sides of a question before the public, I have again ventured to offer a paragraph for your columns.

The press daily groans with accounts from abroad of the weighty obligations which we are under to the Missionaries for their "labours of love;" and the public are constantly called upon to contribute *more money* for the purpose of extending their sphere of usefulness, in the benevolent course in which they are engaged. Contributions are daily levied upon every man, woman, and child, in the shape of "Missionary Societies," "Cent Societies," "Mite Societies," and an innumerable list of Auxiliary Societies, until the best of Christians begin to feel the burden almost too heavy to be borne. But where is the man who will grudge the small pittance which he is called upon to part with for such a laudable purpose? Who would not bestow his money, at least his *mite*, upon those who experience so many privations, and suffer so many hardships, as our pious Missionaries? Convinced that the cause was a laudable one, and that the money was duly appropriated to the objects held out to the world, every man who possesses a philanthropic soul, would gladly appropriate what he could spare to promote them. But the impositions which are daily practised upon the community, bring with them doubt and uncertain-

ty, and call aloud upon us to look to what we are doing.

Sometime since, the public were urged to sympathize with two of these worthy Missionaries, who had unfortunately been robbed in South America. A paper called the "Religious Intelligencer," printed somewhere in Connecticut, contained the account of their sufferings. The tale which they told, and which went the usual round of publication, was most pitiful and affecting; and the consequence was that "*more money*" was immediately sent out to relieve them from their unhappy condition. But that the public may form some just idea of the character of these two worthy gentlemen, of the robbery which was committed upon them, and of the manner in which their bounty has been disposed of, I beg leave to lay before them the following facts:

The Missionaries in question, were in Buenos Ayres, receiving heavy salaries for keeping school, and whilst they were paid there, were, at the same time, drawing support from the Society here. With all their zeal for the glorious cause in which they were engaged, it was with the utmost difficulty that they could be prevailed upon to visit the sick, or to attend the funeral of an American or an Englishman, who had the misfortune to die in that country. The practice was common for some lay friends of the deceased, or some countryman merely, who had the heart of a Christian, to read the service, and perform the duties which more properly belonged to the clergy; whilst these worthy Missionaries were enjoying the bottle, or the pleasures of a ride in the country. It was in one of their convivial excursions that the robbery in question was committed. They had rode out too far, in high glee, and were met by some of the Mountainers, who were disposed for mirth also, and that at the expense of these gentlemen. They accordingly took from them what money they had about them, stripped them naked to the skin, placed on the head

of each a red cap, tied them on their horses or mules, and in this condition sent them back to Buenos Ayres, where they arrived thus accoutred, to the no small diversion of the citizens. Had they attended more to the object of their Mission, and less to the gratification of their worldly propensities, it is probable this accident would not have occurred, and an extra draught upon the public for more cash might have been saved. The facts here related, I have from a gentleman whose residence for several years past in Buenos Ayres has enabled him to furnish correct information on the subject, and whose veracity will never be questioned by any who know him. And as I look upon it to be the duty of every honest man to expose such imposture to the public, I feel that I have discharged an obligation by giving this story to the world.

HOWARD.

[From the Gospel Luminary of Nov.]

THEOLOGICAL SEMINARIES.

The plan on which Theological Seminaries are founded in this state, [New York] we cannot but view as highly objectionable. The one at Hamilton is under the control of the Calvinistic Baptists; that at Auburn under the Presbyterians, and the one now founding at Geneva, under the Episcopalians. The two former have received large endowments from the state, and the trustees of the latter petitioned our Legislature, last winter, for an endowment of thirty thousand dollars, but did not obtain it. One reason was, because it was made to appear, that at least duplicity, if not fraud, had been practised upon the public in obtaining subscriptions. Notice has at length been given that certain men have been appointed as a committee to visit certain places where such duplicity had been practised, and refund the money to complainants if they request it. Now the object of all this is too plain to be mistaken. It is merely to wipe away the stain which the institution has incur-

red, and make all things smooth to renew their petition at the next session of our Legislature. None probably will receive back their money, and the whole we doubt not is a mere show. We may then expect to see the 30,000 dollar petition renewed next winter. But we ask in the name of the rights of the people shall it be granted? And will editors of public journals have nothing to say upon the subject? If the Episcopalians want a place to educate their priests, must our state treasury be drained of 30,000 dollars to gratify their wishes?

The Theological Seminary at Hamilton, petitioned our legislature last winter for additional funds to pay for the tuition of 30 or 40 indigent young men for ministers, placed there by the Western Education Society. The executive committee of that institution we learn, have lately commenced the erection of an additional edifice to the Seminary, 100 feet long, and 60 wide, four stories high, to contain 36 rooms for study, and nearly as many for lodging, together with a large chapel, a room for a *Philosophical Apparatus*, and large convenient rooms for recitations. Also, a large boarding-house, 48 feet long, and 34 wide, two stories high, to contain a large dining-hall, &c. We expect to find an urgent petition to our legislature for money to assist in defraying this no small expense, besides much begging from societies abroad.

METHODISM IN ENGLAND.

[From the Stockport Advertiser.]

New Wesleyan Methodist Chapel.

This beautiful and truly magnificent edifice in Tiviotdale, was opened for divine service on Sunday and Monday, the 10th and 11th of September. Under the chapel two large rooms are prepared for the use of 800 children belonging to the Methodist Sunday school, and an additional gallery erected in the chapel for their accommodation during the hours of public worship. Public worship commenced on Sunday morn-

ing. *The Liturgy of the Church of England, which is to be regularly used as a part of the morning service*, was read in a most impressive manner by the Rev. R. Newton; after which the Rev. A. Clarke, L. L. D. delivered a truly excellent sermon, in the course of which he stated the very great pleasure it afforded him to witness the introduction of the Liturgy in that place, and expressed his ardent desire that he might live to see it adopted in every place where the Methodists have a morning service. The Rev. R. Newton preached in the afternoon, and the Rev. Jabez Bunting, A. M. in the evening.

The whole expense of the building is estimated at 11,000*l.* including the purchase of the adjoining land, which is to be used as a burial ground. Nearly 4000*l.* had been previously subscribed towards the erection of this building, and notwithstanding the pressure of the times, the very liberal sum of 550*l.* [2444 dollars] was collected at the several services connected with the opening.

Remarks by the Ed. of the N. Y. Telescope.

Some time ago a motion was made in England by one or more of the Episcopal Bishops, to unite the *Church of England* with the *Church of Rome*. The reason assigned for such union being, that there was no great difference between the two churches; and a very good one it was.

A proposition, or attempt, has likewise been made by the Methodists, to unite with the Established Church.—The reason for such union, no doubt, being very similar to the above.—Now, candid reader, is it not evident from all this, that there is but a paper wall, or shade of difference (at least in many respects) between the Catholics, Episcopalians and Methodists?

Already we see from the above article, that the Liturgy of the Church of England is introduced into the Methodist Church, and the noted Dr. Adam Clarke, L. L. D. expressed his pleasure at this, and an ardent desire that

he might live to see it adopted in every place where the Methodists have a morning service. It should be remembered that this Clarke is the author of the Commentary on the Bible, now so highly extolled, and regarded by many almost as much as the Bible.

The chapel spoken of, it is said, including the burial ground, cost 11,000*l.* which is between fifty and sixty thousand dollars, when their fellow citizens around them are suffering the horrors of starvation.

THE POPE IN TROUBLE.

An article dated Rome, Sept. 23, 1826, says:

“Persons who have the good fortune to be often about the Pope, cannot find words to express the profound affliction with which the events of the day, especially those in Remagna, have filled his heart. It is affirmed that the obstinate wickedness, or stupid ignorance, with which his truly paternal intentions are counteracted, often affect him to tears. Can it excite surprise, that he, as the head of the Christian Church, the spiritual and temporal Shepherd of his people, has judged it necessary under these circumstances, to implore the aid of Heaven to avert evils both near and remote. A religious proclamation prescribes nine days prayers to be performed, or three days fasts; the first in the chapel of the *sancta sanctorum*, the second in the Borghese Chapel, in Maria Maggiore, and the third in the Chapel of the Archangel Michael, in St. Peter's. In the first and third *Friduo*, the Litany of All Saints, and the prayers belonging to it, are to be sung: in the second, the Lauretan Litany, and the *Miserere*, with the prayer *Deus refugium defende*, and *Deus omnium Fidelium*, and to be concluded on each day with the Sacrament. Each prayer begins two hours and a half before sunset, and continues till about that time. The last of the nine days (28th April) being the eve of St. Michaels, is to be a general and strict fast day,

that is, meat and milk diet are prohibited. In the preamble to the edict is the following passage:

“The spirit of Virtigo and revolt daily makes new progress even among the better informed classes. Errors, which formerly lay concealed in a corner of the earth, and scarcely ventured from their hiding place, clandestinely to bite the foot of the pure bride of the immaculate Lamb, now combine together, with daring and unheard of insolence, now threaten her with total destruction, if it were possible that the gates of hell could prevail against her.”

“This passage is the more important, because we must, at all events, ask—whence, then, is the Church (for this is to be understood of the bride of the Lamb) threatened with destruction? It must surely be from within her own bosom, for no danger threatens her from Protestantism, which manifests on its side the same fears, and still less from other religious parties.”

[The depravity generated by the corruptions in the Church of Rome, is the very thing which in the end will be most likely to destroy her.]

For the Reformer.

LIBERTY OF CONSCIENCE.

If liberty of conscience means any thing, it means the uncontrolled expansion of mind in all the infinite variety of changes, in the physical, moral, and religious world; and this liberty is the inherent right of man, that never ought to be bound down by any human laws: it is a privilege of a free citizen that never can be forfeited under a government of equal rights, but by making proof of injury done to others, and that proof consisting in some overt act.

Mankind have certainly made a fair trial of judging men by their opinions; and I think the most orthodox supporter of old established forms could not object to making a few experiments, in order to ascertain whether there is not a principle that will lead the whole family of mankind to one common cen-

tre of love and kind feeling towards each other, that will establish peace on earth and good will to man. Let man be accountable to man for his actions, and to his Maker for his opinions. Can liberty of conscience be maintained by any other rule? Are not all efforts heretofore made to establish this great privilege merely comparative? Has any other liberty of conscience ever been granted to man than the liberty of thinking and believing with those granting this privilege? And what kind of liberty is this? If it don't mean some kind of freedom to enjoy an opinion that those who grant it do not choose to enjoy, how is it liberty of conscience? Was there ever an arbitrary power on earth that did not give the privilege of thinking and believing as they did themselves? And has any religious society ever done more than this?

Some societies seem to grant liberty of conscience, but it is not the fact that I can perceive. The difference in the liberal views of societies leads us into this error. True liberty of conscience is incompatible with sectarian views, for an untrammelled mind, with an ardent desire to discover truth, soon wanders out of the pale of all society but that of the whole human family. Many good men in all ages, seem to have been possessed with a mania for distinction; and following this idea of being a distinct people, they forget the real distinction of good and evil, by forming societies, with rules of human invention, that divide and scatter, instead of uniting, and binding together, all the sincere hearted, without distinction of sect, kindred, tongue, or nation.

William Penn's general character will stand in after ages as the benefactor of mankind, but his views of the liberty of conscience were not in advance of what he chose for the government of his own mind. His sect being persecuted for a disbelief in a trinity, or three Gods, in England, required as a test in his constitution of the state of Pennsylvania, that a man, to enjoy all

the privileges of a citizen, should acknowledge with himself, a belief in one God, thus laying the foundation for the same kind of persecution that his society were suffering under from others;* for what does a law mean that enforces a belief in one God, but the adoption of the same ideas of a God with those who made the law? If it means to give you any other liberty, the law itself is useless; for although the belief in a God, or a great first cause, is as universal as the face of man, yet as we have no language to express clearly our ideas to others on the subject, we ought to infer that it is not a matter for human legislation; nearly all differ who talk on the subject, but all agree who think: all is peace in the contemplation of that great self-existing principle that supports the universe. How awful it is to derange this beautiful order of things by coercion—this agreeable feeling of universal worship—that silent, humble adoration of something that no man can explain to another, but every man can feel and know for himself. Z.

RELIGIOUS LIBERTY.

Religious liberty is a liberty to choose our own religion, to worship God according to our own conscience, according to the best light we have. Every man living as man, has a right to this, as he is a rational creature. The Creator gave him this right when he endowed him with understanding; and every man must give an account of himself to God. Consequently, this is an indefensible right; it is inseparable from humanity; and God did never give au-

* If such a character could be found as did not believe in the existence of a God, or a supreme being, and it was required by law, in order to be a citizen, that he should have such a belief, it is presumable he would make no scruple of professing it. Neither the law nor his profession would have any effect to change his belief—and hence such a law, instead of being of any use, would only tempt him to act the hypocrite—*Ed. Ref.*

thority to any man, or number of men, to deprive any child of man thereof under any color or pretence whatever. What an amazing thing it is then, that the governing power of almost every nation under heaven should take upon them, in all ages, to rob all under their power of this liberty! Yea, should take upon them at this day so to do! To force rational creatures into their own religion! Would one think it possible that the most sensible men in the world should say to their fellow creatures, "Either be of my religion, or I will take away your food, and you and your wife and children starve! If that will not convince you, I will fetter your hands and feet, and throw you into a dungeon; and still if you will not *see as I see*, I will burn you alive." It would not be altogether so astonishing if this were the manner of the American savages. But what shall we say, if numberless instances of it have occurred in the politest nations of Europe! Have no instances of the kind been seen in Britain? Have not England and Scotland seen the horrid fires? Have not the *flames* burning the flesh of heretics *shone* in London as well as in Paris and Lisbon? JOHN WESLEY.

A NATIONAL SABBATH SOCIETY PROPOSED.

"It has been proposed," says a late paper, "to form a National Society, whose object shall be to promote the proper observance of the Sabbath." The "Connecticut Observer" mentions the following as the advantages of such a society:

"It would have but one object to promote, and might therefore bring great power to bear upon a single point.

"The annual meeting would bring the subject before the public mind with such interest and effect as would be of the greatest service to the cause.

"The grand advantage, in which all others would centre, would be the combination of moral influence, to effect its object," &c.

If such a society were set on foot by any other except pharisees and hypocrites, in order to make a show of zeal for God and answer their own purposes, it would be more deserving the attention of the sincere and pious. But let any true christian engage in any of the schemes and projects of the clergy of this day, however plausible they may seem, and he will soon find himself divested of every thing belonging to real christianity except the shell; and that will require the constant attention of doctors of divinity and priests to keep it in repair, so as to cover his nakedness,—for which service they must be well paid or they will leave him to his fate, after having robbed him of every thing capable of sustaining him. Lawyers, spouting orators, and political statesmen, are all wheedled or dragooned into these societies to aid the clergy in their schemes; and such are the proceedings at their meetings, and the measures adopted to carry their designs into effect, that a conscientious christian must wholly renounce them, or soon forego all the true christianity of which he is possessed.

[From the *Friend of Peace*.]

REVIVAL OF RELIGION IN A MILITARY ACADEMY.

By a letter from a Cadet of the Military Academy at West Point, which has appeared in several religious Newspapers, we are informed that considerable attention to religion among the students has been excited by the instrumentality of the Professor of Ethics. Implying that the professor has some opposition to encounter, the letter says—

“He has, however, fought manfully in the cause, and succeeded in converting five or six, and throwing serious impressions over many more; and I think I may say the whole corps has been more or less affected. Two have received baptism after Episcopalian ceremony, which is impressive when wit-

nessed for the first time. The subjects walked out from among their comrades into the aisle in full uniform, and one of them, having on his belts and side arms, knelt down and audibly assisted in the ceremony, by responding to the minister. Both of these belong to the present first class, and one of them has a very respectable standing.”

We are not disposed to scoff at revivals of religion, wherever they may occur, or whoever may be the subjects—nor to disparage a work which may be good, though accompanied with deplorable incongruities. We wish, however, to lead people to reflect on the improper and discordant associations which abound in Christendom.

In the narrative before us, we behold two young men, who had been studying the *science of manslaughter*, publicly avowing that they had become the disciples of Him, who “came not to destroy men’s lives but to save them.” Yet in this solemn act they appear “in full uniform,” as military men, and one of them with “belts and side-arms!” Had their object been to avow themselves converts to the Mahometan faith, this martial array would have corresponded with their profession. For Mahomet was a military chieftain, who propagated his religion by weapons of death, and who promised heaven to those who should die fighting in his sanguinary battles. But the founder of the Christian religion was a very different character. He was the Prince of Peace—meek, lowly, benevolent, and forgiving. He accordingly promised blessedness—not to the haughty, the revengeful, and the war-maker, but to the humble, the meek, and the peace-makers. What can the military uniform and “side-arms” have to do in avowing subjection to such a Prince? No two things are more opposed to each other than the fighting spirit and the spirit of Jesus Christ. Why then should the symbols of affections so opposite be associated in the ceremonies of the Christian religion?

Luther Rice and the Convention.

A Baptist minister of standing and influence in New England, writes:

"I wish you would publish such other information respecting the conduct and proceedings of Luther Rice and the Convention, as you may obtain and can make it convenient. As I am a Baptist, I rejoice in the confusion of all those who are endeavouring to lead the Baptists away from the simplicity which is in Christ Jesus."

With respect to the quarrel between Luther Rice and the other great leaders of missionary and theological schemes among the Baptists, we would here state that Mr. Rice's opponents have obtained an injunction from the civil court at Washington to prevent him from issuing any more *Columbian Stars*, and he and the Editor of the other *Columbian Star*, by the last accounts, were publishing cards against each other in the Washington papers. No duel by swords or pistols will probably ensue. In every other respect the quarrel seems as great, and manifests as complete an absence of every thing like a christian spirit, as quarrels among the most worldly and ambitious men. How matters will finally terminate between these great champions for missions and theological schools in the Baptist society, it is difficult to say. The business in all probability will end in a long and severe contested law-suit, to decide which of the parties is to have the right and title of the "*Columbian Star*," as both assert and ardently endeavour to maintain their respective claims.

COLUMBIAN COLLEGE.—again.

As was anticipated, a petition has been presented to the Senate of the United States, setting forth the embarrassed situation of this college, and praying for a release of the debt due from the institution to the General Government.

During the last session of Congress, the General Government did *relinquish* a debt of 25,000 dollars due from this college! The debt which the college-men now pray a release from is 31,827 dollars! making in the whole 56,827 dollars. If the Government once begin to make grants, and give presents to the clergy, there is no stopping place. It is the *people's money*, in such cases, that is bestowed and given away. A writer in a late Washington paper, speaking of this college, says: "It cannot be doubted it will be the alma mater to many who are to gain distinction in the pulpit, at the bar, and in the councils of the nation."

[From the Georgetown Metropolitan.]

The *North Carolina Register* informs us of an act of liberality on the part of a great lottery vender and broker, in giving one thousand dollars to the North Carolina and Virginia Theological Seminary. Such a sum bestowed on an orphan assylum—to endow a school, or loaned to honest and industrious young people commencing business, would have been an honour to the name and a blessing to the donor; but to throw it away on a theological institution, to aid in taxing communities for the provision of an unnecessary number of preachers, is we conceive with all due deference to this liberal lottery vender, neither a politic nor praiseworthy act.

THE GREEKS.

Mathew Carey, an eminent bookseller in this city, in a late address to the public in behalf of the suffering Greeks, makes the following remarks:

"The powder-mills of Europe are employed in manufacturing powder—the foundries in casting cannon—and the ship-yards in building vessels of war for the purpose of aiding in the extermination of this brave nation. And, finally, to cap the climax of dishonor and of disgrace, the armies of the Turks are officered, and their fleets manœuvred, by base and recreant Christians.

"We raise annually thousands and tens of thousands of dollars to support missionaries, to convert Hindoos, Chinese, Burmese, and Japanese to Christianity, with problematical success, and at an enormous expense per man when successful. Would it not be meritorious to direct this zeal into another channel for a year or two, and let its overflowings be devoted to interpose a shield for the preservation of the Greeks from impending destruction?—Should the effort prove successful, we might rescue more worshippers of Christ from the scymitars of the infuriated Turks in one year, than all the converts to Christianity that have been made in a century by all the missionaries in Europe and America, and at the tithe of a tithe of the expense."

It is proposed by the citizens of this city in rendering assistance to the Greeks, to confine their benevolence to furnishing food and clothing, or such articles as are termed the necessaries of life. One individual, a merchant of this city, has come forward with a pledge to procure and furnish gratis, the *one third part* of a cargo of *one thousand barrels of flour*.

For the Reformer.

THE LIGHT OF TRUTH.

I saw a star of aeriform lightness,
It rose from the horizon's dim distant
view;
It seem'd like a star of an ever-fix'd
brightness,
And I said, it is God whom my forefathers
knew.

Still larger it grew, and still nearer it
came,
In its lustre increas'd like the grandeur
of day;
Like a halo of light from the temple of
fame,
It fix'd on my brow, then my soul seem'd
to say:

And is it, oh! Father, thy life and thy
glory?
Have I known thee no more 'midst the
lapse of my years?
I have heard of thee often, and read thee
in story,
But, alas! it increas'd *not my love, but my*
fears.

Had I known thee but more, then my love
had been stronger,
All glory be thine in my sweet filiation;
And the star of its lustre, be it darken'd
no longer,
Till envelop'd in light is each kindred and
nation. — W.

The Cadets, Church, Theatre, and Ball.

The Cadets from the Military Academy
of Capt. Partridge at Middletown, Conn.
lately passed through this city. In their
printed acknowledgment to various citi-
zens for the urbanity and attention which
they had shown to them, we notice the
following:—

"To the Rev. Mr. Bedell, Rev. Mr.
Montgomery, and the Vestry of St. James'
Church, we are under obligations for their
notice of us in the invitations extended by
them to attend service at their respective
churches on Sunday. To Mr. Warren,
manager of the theatre, the corps are in-
debted for an evening's attendance, the
pleasure of which was doubly enhanced
by the excellent manner in which the
characters in the several representations
were supported. To the gentlemen con-
stituting the company of Washington
Grays, and those associated with them,
we would return thanks for the honour
of a participation in the pleasures of the
Military Ball on Tuesday evening,—and
would likewise express our gratitude for

the flattering attentions of the officers
of the several military corps there assem-
bled."

The Church and the Theatre are now
alike places of fashionable resort, and pre-
tended worship and amusement are so in-
termingled and blended with each other,
that every thing like true worship seems
in a fair way to be obliterated from the
minds of men.

The Pope has appointed a Catholic
priest in the vicinity of London, to an
episcopal jurisdiction over the Catholic
church in Canada, with an income of about
£10,000 Halifax currency, which is equal
to 50,000 dollars per annum. [*Late paper.*]

Fifteen persons in Boston, and four in
other towns, have given 1000 dollars each
to the American Education Society, [to
qualify young men to be preachers.]

[*Portland (Maine) Advertiser.*]

Another clerical scheme come to nought.

The Cornwall (Conn.) Foreign Mission-
ary School has been formally abolished by
the American Board of Commissioners for
Foreign Missions, after having expended
many thousands and tens of thousands of
dollars in attempting to prepare Indians
and others to preach the Gospel to the
Heathen.

Let the people not look up to their lead-
ers or rulers in the church; for reform, this
seldom begins *there*. It is among these
that degeneracy and corruption common-
ly enter first, and they are the last to yield
to reform. [*Berean.*]

The Declaration of the *Reformed Bap-
tist Churches*, N. C. will be printed in a
pamphlet form in a few days, and may be
had of the Editor of this paper, or of the
printer, No. 20, Church Alley.

* * We have been obliged for want of
room to delay the publication of several
pieces intended for this number. Among
these are a communication from Missis-
sippi, and a letter from Steuben county,
New York. An extract from the Circular
by M. Ross & Co., is received, but atten-
tion could not be given to it this number.

The Reformer is printed on the first of each
month, at one dollar a year. Letters to be ad-
dressed and payment made, to T. R. GATES,
Proprietor and principal Editor, No. 290, North
Third Street, Philadelphia. Numbers can be
supplied from the commencement of the work.